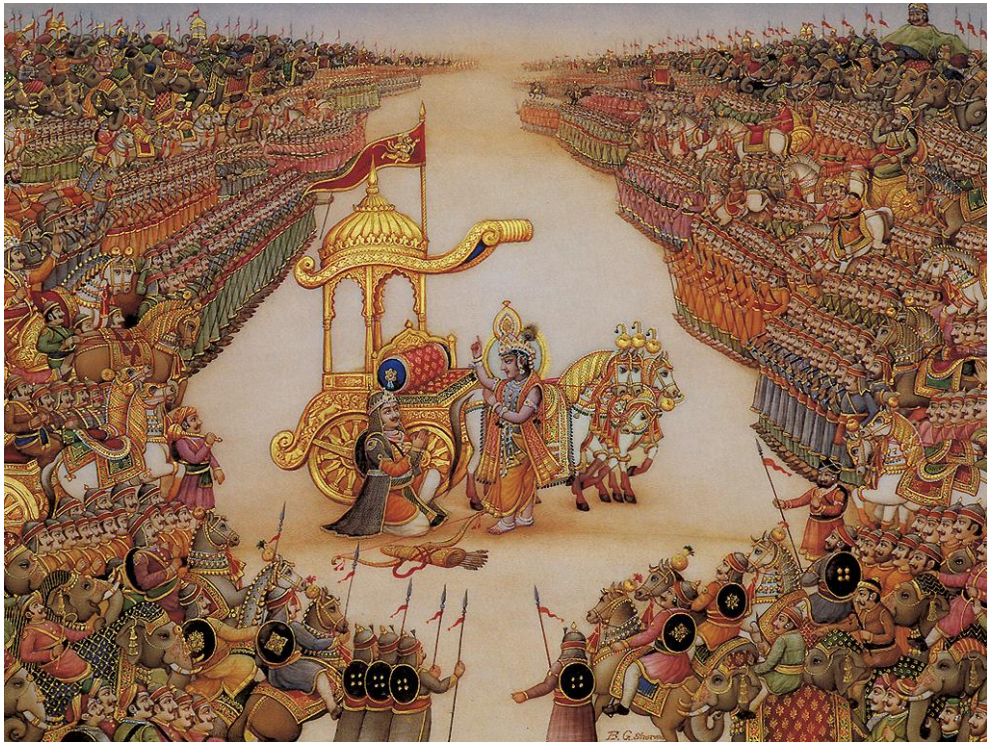


THE THREE YOGAS OF THE BHAGAVAD GITA





DIAMOND MOUNTAIN UNIVERSITY

PART TWO:

THE YOGA OF
WISDOM

(JNANA YOGA)

Diamond Mountain University
Winter Term, 2008
Instructor: Ven. Sumati Marut (Brian K. Smith)



The Yoga of Wisdom

Ven. Sumati Marut (brian.smith@ucr.edu)

Class Schedule

CLASS ONE (Tues., Jan. 29): REVIEW OF THE YOGA OF ACTION (BhG 2.7; 2.40; 16.21; 3.4-5; 3.35; 14.19; 2.47-49; 5.7; 6.2; 3.9; 9.27-28)

CLASS TWO (Thurs., Jan. 31): THE IDEAL ACTOR (BhG 3.21-25; 4.13-15; 4.18-22; 12.13-19; 14.22-25)

CLASS THREE (Tuesday, Feb . 5): THE PROBLEM OF IGNORANCE AND THE MENTAL AFFLICTIONS (BhG 3.36-43; 7.27-29; 16.7-24)

THURSDAY, FEB. 7: NO CLASS (DIAMOND MOUNTAIN UNIVERSITY WORK DAY)

CLASS FOUR (Tues., Feb. 11): THE CHARACTERISTICS OF THE WISE (BhG 2.54-57; 6.7-17; 7.16-19; 13.7-11; 15.4-5)

CLASS FIVE (Thurs., Feb. 13): DEATH, REBIRTH, AND BEYOND REBIRTH (BhG 2.11-30; 6.40-44; 8.5-28)

CLASS SIX (Tues., Feb. 18): WISDOM AND RENUNCIATION (BhG 2.58-72)

CLASS SEVEN (Thurs., Feb. 21): KNOWLEDGE OF THE SELF (BhG 4.34-42; 5.15-26; 6.5-7; 6.18-28)

CLASS EIGHT (Tues., Feb. 26): UNITY WITHIN DIVERSITY (BhG 6.29-32; 7.1-14; 13.26-33)

CLASS NINE (Thurs., Feb. 28): THE ROYAL SECRET (BhG 9.1-15; 12.2-12)



CLASS ONE: REVIEW OF THE YOGA OF ACTION (BhG 2.7; 2.40; 16.21; 3.4-5; 3.35; 14.19; 2.47-49; 5.7; 6.2; 3.9; 9.27-28)

A. ARJUNA'S DILEMMA

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेता ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍcetā |
yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi mām tvāṁ
prapannam ||

I am afflicted to my core by the flaw of deep depression; my mind is totally confused about what is the right thing to do. I beg you to tell me clearly what is best. I am your student; please teach me. I surrender myself to you.

(2.7)

B. THE LAWS OF KARMA

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

nehābhikramanāśo'sti pratyavāyo na vidyate |

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

svalpamapyasya dharmasya trāyate mahato bhayāt ||

No action in this world goes for nought or brings about a contrary result. Even the smallest religious practice protects against great fear. (2.40)



C. THE TRIPLE GATE TO HELL

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanaḥ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् । ।

kāmaḥ krodhastathā lobhastasmādetattrayaṁ tyajet। ।

There is a soul-destroying triple gate to hell: desire, anger, and greed. So abandon these three! (16.21)

D. THE NECESSITY OF ACTION

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

na karmaṇāmanārambhānnaiṣkarmya puruṣo'śnute।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

na ca sannyasanādeva siddhiṁ samadhigacchati॥

A person does not escape karma by just not doing anything. It is not through mere renunciation that one achieves perfection. (3.4)

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ॥

There's no one who exists even for a moment without doing some action. Everyone, however unwillingly, is forced to act due to the constituents of nature. (3.5)



E. DOING WHAT'S GIVEN TO YOU TO DO

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt |

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ ||

It is better to do one's own duty imperfectly than to do the duty of another well. It is better even to die doing one's own duty; the duty of another is perilous. (3.35)

F. IMPERSONAL ACTION

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati |

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥

guṇebhyaśca paraṁ vetti madbhāvaṁ so'dhigacchati ||

When a seer realizes that there is no agent other than the constituents, and knows what is beyond the constituents, that one enters my very state of being. (14.19)

G. DETACHED ACTION

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

karmaṇyevādhikāraṣte mā phaleṣu kadācana |

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

mā karmaphalaheturbhūrmā te saṅgo'stvakarmani ||

Your prerogative is over your actions, not over any of the results. Do not let the results be the motivation of action, but do not be attached to inaction either. (2.47)



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योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ||

Giving up attachment, perform actions as a practise of yoga, Arjuna. Be the same whether you are successful or unsuccessful; this equanimity is what is called yoga. (2.48)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

dūreṇa hyavaraṁ karma buddhiyogāddhanañjaya |

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥

buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ ||

Arjuna, action alone is much inferior to action done with the yoga of understanding. Take refuge in understanding; those driven by the pursuit of results are pathetic. (2.49)

H. COMPASSIONATE ACTION

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

yogayukto viśuddhātmā vijitātmā jitendriyaḥ |

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥

sarvabhūtātmabhūtātmā kurvannapi na lipyate ||

One who is disciplined in yoga, with a pure heart, who has mastered himself and conquered his senses, whose sense of self is identified with all beings, acts without being stained by action. (5.7)



I. RENUNCIATORY ACTION

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

yaṁ sannyaśamiti prāhuryogaṁ taṁ viddhi pāṇḍava ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥

na hyasannyastasaṅkalpo yogī bhavati kaścana ॥

You should know, Arjuna, that yoga is what they call renunciation. No one becomes a yogi who has not renounced expectation of selfish advantage.

(6.2)

J. SACRIFICIAL ACTION

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥

tadārthaṁ karma kaunteya muktasaṅgaḥ samācara ॥

Everyone in this world is bound by actions unless they are done as sacrifices. So perform action with that as the purpose, Arjuna, freed from attachment. (3.9)

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणं ॥

yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat ।

yattapasyasi kaunteya tatkuruṣva madarpaṇaṁ ॥

Whatever you do, whatever you eat, whatever you sacrifice, whatever you give, whatever kind of austerities you perform, do that as an offering to me, Arjuna. (9.27)



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शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्त्यात्मा विमुक्तो मामुपैष्यसि ॥

śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ ।
sannyāsayogayuktyātmā vimukto māmupaiṣyasi ॥

You will in this way be freed from the bonds of karma and from pleasant or unpleasant results. Liberated and practiced in the yoga of renunciation, you will reach me. (9.28)